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WHAT SAITH THE SCRIPTURES?

Signed C. M. W.

A

SCRIPTURE TESTIMONY.

"The TRUE belief is the belief of THE TRUTH AS IT IS IN JESUS."

TO BE HAD, GRATUITOUSLY, OF

W. S. T. S.

~~UTICA, N. Y.~~

[1870?]

SARATOGA, N. Y.

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TO THE

MEMBERS

OF THE

"Bethany Presbyterian Church,"

AT

UTICA, N. Y.,

AND TO SUCH OTHERS AS MAY RECEIVE IT, THIS

SCRIPTURE TESTIMONY

IS AFFECTIONATELY ADDRESSED.

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PREFACE.

THE "Extract" is from the Parting Testimony, which was given me to speak to you, Sunday evening, September 25th, 1870.

Some Scripture references follow, on what have been the constantly recurring topics of my testimony in Utica.

The notes and comments interspersed are not written as explanations, but as merely suggestions, that we may alike receive *only* what GOD says.

I fully realize that I have many lessons yet to learn from God's Word, as well as many worldly notions to *un*learn. And when I am further taught by the Spirit of God, I may come to recognize many forms of expression here used as unscriptural. So also, by further study, every passage cited will, no doubt, come to have a truer and deeper meaning. Some other changes will probably also occur, as the Lord shall connect, with these, other truths in the Word, which I have not *yet* been taught.

Let no one of you think, therefore, that in printing this "testimony" I am assuming to be "wise above others," or attempting to be a "guide into truth." I have written only as a "learner" (disciple) who finds the lessons, that Christ has begun to teach him, *very*

precious, and who therefore would have others accept the *same Teacher*, and know the joy of HIS teaching.

I would have you realize, also, in what "weakness and fear and much trembling" (1 Cor. II : 3) I have spoken. (See also 2 Cor. II : 16, last clause ; IV : 1, 5–7.)

Thus, knowing my own weakness, I have not dared to speak "of myself;" I declare unto you God's testimony and not mine.

May I not ask YOU, for whom I have gladly taken the pains to find, arrange, and print these references, to carefully STUDY each passage *by itself*, and then in *connection*—that is, with the *subject* under which it is quoted, and with *the other passages* to which you are in the same place referred.

And if these three years (since I came to know that the Bible was to be my only lesson-book, and the Spirit of God, as appointed by our Lord, my only teacher)—years of *hungry* and *de*pendent study—were used by the Spirit to show *me* the *power* of these passages, and how they belonged together; may it not be, even when collected and printed for you, that *you also* will need the patience of months, and the *same hungry study* of the passages, more than once repeated, in order *fully* to understand them.

Slothful as we naturally are, yet we will make TIME for such study—after we once *real*-ize what *light* there is *in* the Word of God, and what *sureness* there is (when we *depend* on the *promise*) to the GUIDANCE of the Holy Spirit. A loss of all things will be accounted gain for the excellency of the knowledge of Christ. And such *continued* feeding upon the Scriptures brings also a sure blessing. "If ye *continue* in *my word*," . . "*ye shall know* the truth, and the truth *shall* make you free"—

free from errors, and from the "zeal" that is "without knowledge."

May I not also suggest that the long winter evenings will give you an opportunity for this delightful study. It could, if you choose, be profitably carried on in meetings of twos or threes, on particular evenings in the week.

My most earnest desire, during all the time spent in preparing this for you, has been that God would graciously use it to create in you a HUNGER for this "bread" which has "come forth from the mouth of God," (Matt. IV : 4.) and a THIRST for the "sincere milk of the word, that ye may grow thereby." (1 Peter II : 2.)

C. M. W.

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AN EXTRACT.

But I must turn to the closing words of this message.

During the year that I have served the Lord among you, the people of this congregation, many earnest messages have been given me for you from the Word of God. These I have declared—with fear and trembling in myself, but with boldness of confidence in the Lord, whose servant (minister) I am.

Notwithstanding all that has shown me to be indeed *an earthen vessel*, perhaps no testimony has been more continually and simply declared than the testimony of God to the cleansing blood of His dear Son. The "record of God" has been ever *pressed* upon our attention: that "God *hath given* unto us that believe *eternal life*," and "that this life is *in His Son*;" that "He that *hath* the Son *hath* life, and he that hath *not* the Son hath *not* life," and that "these things were written unto you that believe on

the Son of God, that ye might *know* that ye *have* eternal life, and that ye *might* believe on the Son of God."

And the *way* to come into this *possession* of present and actual forgiveness of sins has been ever set forth, as through a simple faith in Jesus Christ and what He has done; and that we come to "*believe* on the Son of God" by simply taking God *at His Word*, both concerning *Sin* and *His* settlement of it, in redemption.

I have been led to bring you, not only once but repeatedly, the teaching of the Scriptures, that the WORD OF GOD is the "*only* rule of *faith* and *practice*," and that you could *discern* the "mind of the Spirit" IN this Word, only by the personal teaching of the Holy Ghost, who was promised to "guide into ALL *truth*."

Soon after my coming, I was led to bring you very full Scripture testimony upon the "*abiding*" or "*indwelling*" of the Spirit of God in every believer. And we have *often*, together, heard the exhortation "*Grieve not*," by your deafness, or indifference, or disobedience, "*the Holy Ghost*," the compassionate Comforter and loving Teacher, "*whereby ye are sealed*," whose indwelling is your sealing, "*unto the day of redemption*"—the redemption of your bodies at the resurrection.

I have been led to portray, for your own necessities and mine, the *life* of simple *faith* in the Lord Jesus, and in many of its aspects. Often and often have we heard the testimony of God, that "if any man have not the (Holy) Spirit of Christ, he is *none of His*;" that "as many as are led by the *Spirit* of God, they *are* the *sons* of God." And nearly as often have we seen this life pictured for us in those simple lines,

> "He *leadeth* me—He leadeth *me*,
> By *His own hand*, *He* leadeth me."

And in this connection, I have been led often to speak of that *dependence* upon the *Word* and *Spirit* of God by which you might *practically*, in the *little* daily affairs of life, *know* the will of God, be guided by *His* counsels, and *have* "the mind of Christ."

The warnings have not been infrequent that would guard us from *any* dependence upon the words, theories, or customs of *men*, and which, if heeded, would compel our faith to stand, "not in the wisdom of men, but in the power of God."

The *sovereignty* of God in His *grace* has been emphatically declared, as it is presented by His Word, in its really crushing and breaking pow-

er—so that being "killed," we might be made "alive," and being "broken-hearted," we might be "healed." God grant that every child of the Father may soon be brought to say, in truth and sincerity, "My soul, wait thou *only* upon *God*, for *my* expectation is from *Him*."

I was made plainly to declare *the predicted course of this present dispensation*, and to warn you, with all earnestness, of the *doom* to which the age is rapidly ripening; and, at the same time, to exhort you, by the love and word of Christ, to watch and pray, that you might be accounted worthy to *escape* the prophesied judgments to come upon the Age, and to stand before the Son of Man in that day.

THE HOPE set before us in the "gospel of the glory," even that "blessed hope" of the "first resurrection," and the "gathering together unto Him" at the "glorious appearing of our Lord and Saviour," has not been omitted in the testimony.

From time to time, I have been permitted to hold up before you the disciples "HIGH calling"—the calling of a believer as a "Son of God," as a "Partaker of the Divine nature," as a "King" who is to "Reign with Christ," as a "Member in particular of the Body of the Christ," Jesus Himself being the "Head"—

and as, together with all the children of God, the heavenly "Bride," "the Lamb's Wife."

And in these connections, the language of Paul has ever been appropriated by, or appropriate to each of us, saying, "Brethren, I count not myself to have apprehended;* but this one thing I do, forgetting those things that are *behind*, and reaching forth unto those things which are *before;* I press toward the *mark* for the *prize* of the high calling of God, IN Christ Jesus." (Phil. III : 12–14.)

I have been suffered also to *warn* you, *not* to let *any* acts of worship be to you matters of *form* or *performance*, and to exhort you to *worship* the Father "*in reality*." "For the hour is coming, and now is, when the *true* worshippers shall worship the Father in Spirit and IN TRUTH, for the *Father seeketh* SUCH to worship *Him*."

And these testimonies, which are not mine but *His* who sent me to testify of the Gospel of the grace of God, have been declared, not

* That is, "I count NOT myself to have taken hold of all that, in my daily way of living, for which Jesus Christ has taken hold of me. I have *not* so apprehended that it *doth* appear what I shall be." (See also 1 John III : 1–3.) Evidently there is *no* perfection to the "*flesh*." (Rom. VIII : 7.)

theoretically, but as having momentous and practical relation to daily living. This testimony has been mixed at times, I doubt not, with much that has been contradictory to the grace and glory of God. But still *these* truths have been continually declared, since I was taught them, both publicly, and from house to house so often as I have visited you.

To the sorrowing, the afflicted, and the broken-hearted the word of the Lord has been spoken: "*My* grace *is* sufficient for *you*." "Cast all your cares upon *Him*, for *He* careth *for* you."

To the sorely tempted, the message has been: "Be strong IN the Lord and in the power of HIS might."

To the wayward and wandering, God has suited personal and direct messages, according to their necessities.

And now, in this closing of my continuous messages, when it may be that ye all, among whom I have gone preaching the Gospel, shall see my face no more in this place, I take you to record that I am pure from the blood of all men. For I have *not shunned* to declare unto you the whole counsel of God," as *He* has from time to time given me the messages.

I beseech you, to not only talk about, but also

practically to *live* the "life of faith" which we had pictured to us in to-night's testimony from the word of God. (Acts XX : 22–24.) To be Christians, we also must live "*bound* in the *Spirit*."

I beseech you ever to remember, both in future relations to me and to one another, that the "bond of peace" is none other than "ONENESS" in the "Body" of Christ, and this only IN and BY the SPIRIT OF GOD.

And now "I commend you," Beloved in Christ, "to *God* and to the *Word of His grace*, which is able to build you up, thereupon, and to give you an inheritance among all them that are sanctified." You also, my impenitent hearers, I must leave in God's hands. Your final account is to be with Him. While the "savor of His knowledge and truth"—declared in His children—is unto God a sweet savor of Christ, both in them that are saved, and in them that perish; yet "to the ONE (it is) a savor of DEATH unto DEATH; and to the OTHER a savor of LIFE unto LIFE."

Permit me to end this message with the words of Scripture which have so often closed the messages to which you have here listened.

"He that believeth on the Son HATH everlasting life."

"He that heareth my words, and believeth on Him that sent me, *hath* everlasting life, and *shall not* come into condemnation, (or judgment,) but *is passed* FROM death INTO life."

"He that hath NOT the Son, hath NOT life."

"He that believeth *not* the Son, shall NOT SEE life, but the *wrath* of God *abideth* on him."

THE WORD OF GOD;

OR,

"THE SCRIPTURAL DEFINITION OF A DISCIPLE."

John VIII : 31. "If ye CONTINUE in MY WORD, then ARE ye, in truth, MY DISCIPLES," ("learners.")

"Continue" = * "abide" in John XV : 4–7 = "dwell" John I : 39 = "remain" Luke X : 7.

The "my word" = His Promises (John XIV : 18) as truly as His Commands, (John XIII : 34.)

= The Facts he stated (John III : 16) as definitely as the Truths he revealed, (John III : 5.)

= The Parables (Luke XIX : 12, 13; Matt. XIII : 19) as literally as the Prophecies, (Matt. XXIV : 31; cf. 1 Thess. IV : 17.)

The sign = is used as a shorter way of saying "means," or "is the same word as." Cf. = "compare." When no chapter is mentioned, follow back to the last one given. I may also add, that it will be almost USELESS to *only read* what is here to be printed. The passages must be looked out and studied just where they are referred to, if you wish to *understand* what is written to you.

For the complete extent of the "word" of Christ, compare also John I : 1, 14, "In the beginning was *the Word*." "*The Word* was made flesh."

Acts XXVIII : 25, "Well *spake the Holy Ghost* by *Esaias the prophet*." Isa. VII : 3, "Then said THE LORD (our Lord and Saviour) unto Isaiah." (Cf. also Isa. I : 2, 10, 18, 20, 24; VI : 8; VII : 7; VIII : 1, 5, 11, etc.)

John XVI : 12–14. "I have many things to say unto you, but ye cannot bear them now; how be it when He, the Spirit of truth, is come." "He shall receive of MINE, and show it unto you."

1 Cor. II : 13, "Which things also we speak, not *in the words* which man's wisdom *teacheth*, but which the Holy Ghost teacheth."

—16. "We have *the mind of Christ*." See also many passages in the Old Testament like Jeremiah I : 2.

Therefore the "word" of Christ includes AS TRULY *all* that HE hath spoken by the prophets and apostles, from the Genesis—where it is written "God created" (cf. Gen. I : 1, and John I : 3)—to the closing testimony of Jesus in the Revelation—where it is written "Surely, I come quickly"—AS it does the words which *fell from*

the lips of Him, who spake as never man spake, *while* he was *incarnate*.

Compare now, with the definition in John VIII : 31, the following verses of the same chapter.

—37. "Ye seek to kill me because *my word* hath no place in you."

—39, 40. "If ye *were* Abraham's children, ye would do the *works* of Abraham." (Abraham *believed* God; cf. Rom. IV : 3.) "But now ye seek to kill me, a man that hath *told you the truth*."

—43. "Why do ye not understand my speech? Even because ye *cannot* hear *my word*." (Cf. 1 Cor. II : 14. The *natural* man receiveth not the things of the spirit of God, neither *can* he know them.)

—47. "He that is *of God*, *heareth* God's *words*."

—49. "I *honor* my Father," (28, "As my Father hath *taught* me, I speak these things;" that is, in part, that He *believed* the Father's words; "He was of God," 49,) "and ye do *dishonor* me." (Cf. 37. "*My word* hath no place in you." There is no greater dishonor than to call a man a "liar" when he is telling what he has "seen." Cf. 38. There is also a

like use, as I think, of the word "honor" in John V: 22–24; 41–47.)

—51. "If any man *keep my saying*, he shall never see death" (="*hath eternal life.*" Keep, in the original, = *Guard;* that is, cherish, guard as precious.)

Recall now the fact, that our first parents *fell* when they consented to doubt, and reason in their own minds, about something "God" had "said." Then turn to Matt. IV: 4, 7, 10, and notice that in every temptation, Christ overcame the wicked One by answering, "It is written."

So Noah was *saved* only because he took God *at His word* that a flood was coming, and acted according to his faith. It would not have been faith, but a *dead* thing, if he had not *acted* as though the flood were coming.

When our eyes are opened to the fact, we cannot but notice how often, in the Scriptures both of the Old and New Testaments, it is written, "The Lord said,"—"the Lord spake," "the word of the Lord," "saith the Holy Ghost," "the Holy Ghost witnesseth," "the record of God," "the testimony of God," "the testimony of Jesus."

Turn now to the 119th Psalm, and read each of the following verses: 1, 2, 9, 11, 18, 24, 25,

36, 38, 41, 42, 48, 49, 50, 54, 57, 58, 65, 67, 74, 76, 81, 88, 89, 92. Have the word and testimonies of God *that* place in your heart which they had in David's? Can *you* use his words truly? Can you say truthfully the words of verses 97 to 100?

"O how LOVE I Thy law! it is my MEDITATION *all the day.*"

"THOU, *through Thy commandments*, hast made me wiser than my enemies: for they (Thy commandments) are EVER *with me.*"

"I have MORE understanding than *all my teachers;* FOR THY TESTIMONIES are my meditation."

"I understand *more* than the ancients (literally—'than olders,' that is, 'than older men,' 'than my elders,') BECAUSE I keep (cherish) Thy precepts."

Mark distinctly just what David has said. He did not claim a clearer intellect, a more talented mind. His understanding was not from what men esteem as "learning" or "education." In short, the "understanding" did not arise from *any thing in David.* The whole cause of his "more understanding" was in the "*testimonies*" upon which he had meditated.

GOD'S TEACHING! this is what David says

was the source of his "wisdom." *This* wisdom is as open *to us* as it was to David, *if we will follow the course which he pursued.* Nay! we, who are believers in this Day of Grace, may understand *more* than the Ancients, more than David even, because the "mystery which hath been hid from ages and from generations" "is now made manifest unto His Saints;" while we may, besides, *with* David, be enabled to say, "I understand more than older men, BECAUSE I cherish THY precepts."

This is not taking any credit, either, to one's self. It is only saying that the wisdom that cometh from above, and the understanding which comes only from meditating on God's *testimonies*, is infinitely higher than all which can be obtained from "sermons" the most eloquent, "arguments" the most convincing, or "philosophy" and "learning" the most profound. Indeed it is God's record that NO "wisdom" or "understanding" is to be had from these sources. "For the wisdom of this world is foolishness with God." (1 Cor. III : 19.)

If, then, we would be "wise" indeed and in truth let us, as the Apostle says, "Become fools that we may be wise," (1 Cor. III : 18,) and thus, disregarding all the understanding "handed down" by the "wise and prudent," let us

take heed only unto God's testimonies, and make THEM our meditation all the day.

See also verses 105, 111, 114, 116, 125–130. "The entrance of *thy words* giveth light." Nothing else! The words of NO MAN, however much you like him, can give you light. It is only the entrance of GOD'S WORDS that give light. "It giveth understanding to the *simple*." To the "SIMPLE"! We have need to remember this. Our worldly notions make us think that it is the extra-witted man who can have understanding. The Holy Ghost here says it is not even necessary to be full-witted to have this *divine* understanding. It is not a question of smartness at all. He only is a "simple" one who feels that he hasn't any wits to tell how God ought to speak, and so he must take just what God says. To SUCH A ONE, the words of God *give* understanding—a mind; not a mind of his own, but the "mind of Christ."

—148, 160–162. "I rejoice at Thy Word as one who findeth great spoil."

This is the testimony of all, without exception, who have given up other teachers to be taught only of God. They find indeed how "in Him are hid ALL the treasures of wisdom and knowledge," and they are caused to re-

joice as those who have found great spoil—treasures hid from the wise and prudent—a "merchandise" that is "better than the merchandise of silver and gold, and the *gain* thereof than fine gold." (Prov. III : 14.) Wisdom more precious than rubies, and all the things thou canst desire, are not to be compared unto her. "Wherefore," then, "do ye spend money for that which is not bread? and your labor for that which satisfieth not? HEARKEN DILIGENTLY UNTO ME," saith the Lord, "and eat ye that which is good, and let your soul delight itself in fatness. Incline *your ear* and come unto ME: HEAR, and your soul shall live."

"Ho! every one that *thirsteth*, come *ye* to the waters, and he that hath *no* money, (no wisdom or theories or creed *of his own*,) come *ye*, buy and eat; yea come, buy wine and milk *without* money and *without* price." (Isa. LV : 2, 3, 1.) The "gift of God" (James I : 5) cannot be bought in any other way, (Acts VIII : 20, 21.)

Remember, in searching Proverbs for testimony on this subject, that the "wisdom" spoken of is *not* the "wisdom of the world" (1 Cor. I : 20) nor "man's wisdom," (1 Cor. II : 4,) but it is the "wisdom of God." (1 Cor. I : 24.)

"Hidden wisdom," (1 Cor. II : 7; cf. 6–12,) the testimony of God's own words.

Prov. II : 1–6. "My son, if thou wilt receive MY WORDS, and hide *my* commandments with thee; so * *that thou* incline thine ear unto wisdom, and apply thine heart unto understanding,—yea, if thou criest after knowledge, and liftest up thy voice (cf. James I : 5) for understanding;—if thou *seekest* her as silver and SEARCHEST for her as for HID treasures;—THEN shalt thou *understand* the fear of the LORD and *find* the *knowledge* of God. FOR the LORD GIVETH wisdom; OUT OF HIS MOUTH cometh knowledge and understanding." See also Prov. III : 5, 7. Again (Prov. IV : 4–10) we find the same direction given by "Our Father" to every "son" of His. "Let thine heart retain MY WORDS: keep my commandments and live. Get wisdom, get understanding; forget it not, neither decline from the WORDS OF MY MOUTH. HEAR, O my son, and receive MY SAYINGS."

Further search of the Old Testament would only multiply an hundred-fold the testimony concerning the relation of God's people to His Word.

* This is the one only *way* of inclining the "ear unto wisdom;" it is by *receiving* GOD'S *words*.

Let us turn now to God's record in the New Testament.

Matt. IV : 4, The very bread of life to a child of God is "*every word* that proceedeth out of the *mouth of* GOD."

Matt. VII : 24, The "Rock" is "these sayings of mine."

He who hears and does THEM is *on* the rock.

Matt. XIII : 19 } "Seed"
Mark IV : 14 } "Word"
Luke VIII : 11 }

The *character* of the ground is shown by the way the "WORD" is received. (Matt. XIII : 19, 20, 21, 22, 23.)

Matt. XV : 1–9 ; cf. Mark VII : 13. "Why do ye also transgress the commandment of God *by your tradition*." God's commandment is to keep and hold to *His* testimonies and *His* words. So then he that holds to a *tradition* is in that very act "transgressing the commandment of God." He is not "holding" simply to what *God* has commanded, but to *something besides*. "God commanded." "But ye say." God's word *explained away!* How many, *many* times this is done at this day! "God does not mean," we are often told, "just what these words *say;*" something a little different will be just as well—"that is what He *means*." And

thus the "commandment of God is made of none effect" by the "explanations" that are "handed down" and received not from *God's words*, but from human authority. Let us not whittle down or in the least modify our Lord's own statement. To teach for *doctrines* the *commandments of men* (traditional theology) is *vain* worship. God does *not* accept it.

Notice, too, that this "keeping" of one's "own tradition," or believing a notion because it has been "handed down to us," even though it comes from our "elders," gives also a clue to the "leaven of the Pharisees." Against this religion of formalists our Lord warned "His learners." (Cf. Matt. XVI : 12; Matt. XV : 14; Matt. V : 17–20.) "He bade them not beware of the leaven of bread; but of the DOCTRINE of the Pharisees, and of the Sadducees." What he had condemned was the "keeping their own traditions." (Mark VII : 9.) It was the *doing of this* that was "full well" a *rejection* of "the commandment of God." Thus, *any* man who "KEEPS" a tradition, *rejects* that commandment of Christ which tells us to "keep HIS sayings," "GOD'S words," "not the words which man's wisdom teacheth." (1 Cor. II : 13.) Do we not, *at this day* in our "churches," need the warning declaration of Christ? "*Ex-*

cept your righteousness shall *exceed* the righteousness of the scribes and Pharisees, *ye* shall in *no wise* enter into the kingdom of heaven." (Notice the exact connection of this warning in the passage—Matt. V : 17–20—with "His commandments," and "The Law and the Prophets" = "the Scriptures.") How CAN a disciple of Christ, *after* that warning, neglect his Bible and be satisfied with "his own traditions"? And to *follow* traditions is as directly forbidden.

Turn now and read

Matt. XVII : 5, "hear ye him."

XIII : 9, "ears to hear."

XXII : 29, "Ye do err, *not knowing the Scriptures.*"

XXIII : 8, "one is your Master, (=*teacher*,) even Christ."

XI : 29. "Learn of (=from) ME;" that is, not only from His *example*, (He "*kept*" "his Father's commandment:"—John X : 18; VI : 38; VIII : 29, etc.—and "humbled" himself —Phil. II 7, 8—so that He also must say, as a man, "I can of mine own self do nothing"—John V : 30; cf. 43—and as a man He lived also the "life of faith"—cf. John VI : 57, "I live by the Father," and Matt. IV : 4, "*Man* shall not live by bread alone, but by *every word*

that proceedeth out of the mouth of God,") but also as a "scholar"—disciple—in His school, to "learn" from "His sayings" all the lessons appointed of God.

So also, for yourselves, pick out the teaching, that is the particular words on this subject which we are studying, in the following passages. And remember that "notions" or "fanciful" applications have no place, ever, in studying God's word. There must be a "word of God" as brought into your memory by the Spirit, or to your notice in study, for *every* application. This is the way the previous applications, in the passages here given, have been brought out to me.

MARK IV : 23, 24.

VIII : 38. "Ashamed of me and of my words."

XII : 14. You see how even worldly men could not help noticing this peculiarity in Christ.

XII : 24—27.

XIII : 31.

LUKE I : 20, 38, 45; V : 1, 5. Faith, then, is not a sort of feeling, but it is believing *what the Lord tells us*, or doing something *at His word.*

VI : 46. "And do not the things *which I say*."

XXIV : 6. "Remember how HE spake."

" : 25, 27, 32, 45.

JOHN II : 22. "Believed the Scripture and the word which Jesus had said."

III : 11. "Witness" = testimony; that is, what Jesus had been *saying* to Nicodemus, 12.

—29. "Bridegroom's *voice*."

—31–36, especially verses 33, 34.

V : 38, 39, Remember the word is "SEARCH," not just read.

—44. "From God ONLY."

—46, 47. "*My words*." Every thing depended on believing *them*.

X. In this chapter the Shepherd's "*voice*," and what is said about it, is what we are to notice. See verses 3, 4, 5, 8, 16, 27.

XII : 47, 48. Again, notice just what is said about the "My words."

XIV : 15, 23, 24.

XV : 3. "Now ye ARE clean, through the WORD which I have spoken unto you, 7."

XVI : 1. What he had *said* to them, was all that could *keep* them from being *stumbled* at what they should soon see.

—33. So also the *words* of *Jesus* is the place

to learn of the "peace" that he has *given.* (John XIV : 27.)

XVIII : 37. "Every one that is of the truth *heareth my voice.*"

Acts II : 41. "They that gladly received *his Word.*"

IV : 19. "Whether it be right, in the sight of God, to hearken unto you *rather** than (that is, instead of) unto God, judge ye."

—29. "Speak *thy word.*"

VI : 7. We look so sharply, many times, in what are *called* "revivals," at the *last* part of this verse, and others like it, that we often *overlook* the *first* and most important part—"The *word of God* increased;" so many more "*learners*" were added to Christ's *school.* How is it now, among "*our* converts"?

VII : 51. "ears."

VIII : 4. "Preaching *the word.*"

—14. "Had *received* the word of God." Into their mouths or their heart of hearts—*which?*

—25. To "preach *the Word*" is to "preach the Gospel."

XI : 1, 19.

XII : 24.

* A correct translation.

XIII : 5, 7, 26, 27. Don't fail to look up these verses; and remember, too, that it is *meditation* on the *Word* which makes it fruitful. (See 119th Psalm.)

XIII : 44, 46, 48. "Glorified the *Word* of the Lord."

XVII : 11. They *searched* the Scriptures WHETHER these things were so; they wanted the word of *God* and not merely the words of *men*.

XVIII : 24–28. "SHOWING BY THE SCRIPTURES that Jesus was Christ."

XIX : 20. "The Word of God *grew* and prevailed."

XX : 32. "And to the WORD of His grace, *which* is able to build you up."

XXII : 14, 15; cf. Gal. I : 11, 12.

XXIV : 14. "But I confess unto thee, that after THE WAY which *they* call *heresy*, so *worship I* the *God* of my fathers, *believing* ALL things which ARE WRITTEN in the law and in the prophets," (the then written Bible.) Study, too, the argument of Paul's *defence* here in connection with the circumstances of his trial; and it will be seen that the very *point* of his *heresy* was his *belief in the* SCRIPTURES, which the Pharisees had rejected for the sake of their traditions. Do not, then, imagine that *I*

gave the emphasis which I have indicated by the type used; it is not mine, but *Paul's* emphasis.

Rom. VI : 17. "Ye have obeyed from the heart that *form of doctrine* which was *delivered* you." Until this epistle was written, the only "form of doctrine," or "form of sound words," (2 Tim. I : 13)—as I infer from Rom. VI : 17, taken with 1 Thess. I : 4–6, and II : 13—was the preaching and inspired spoken instruction (prophesying) of the apostles. The *spoken* words of these "sent ones" of God was to their hearers just what their *written* word is to us—even the very "word of God." See again 1 Cor. II : 13. And inasmuch as I have here referred to 1 Thess. II : 13, may I not add, for the sake of testimony, that it is to be as true in all our "bearing witness" as in our learning, that we are to *utterly disregard* "the words which *man's* wisdom teacheth." However "enticing" (1 Cor. II : 4) the "philosophy," or the "eloquence," or the "beauty" of *finely*-written discourses, are they not to be *avoided* as the *pestilence? We* are not to tell men "this is true," "that is not true." *We* cannot argue men *into the truth*, or prove to the mind of the flesh that it is wrong and God right. We have only and simply to declare "*God says.*" Thus, in all the "simplicity of Christ," "*because* we are put

in trust of the Gospel," we are simply to "declare the testimony" and word "of God," and "NOT with excellency of speech or of wisdom.." (1 Cor. II : 1.) Let, then, all who are called and ordained OF GOD to preach the Gospel, "Beware" lest they "rob" the disciples (learners) of the Lord Jesus Christ "through philosophy and vain deceit, after the tradition of the world, and not after Christ." As we are "allowed" (I mean, are generally confessed or acknowledged) to be "put of God in trust with the Gospel," let us *not*, I beseech you, Brethren in the Lord, "speak as pleasing men, but God, which *trieth our hearts*." The *manner* of *true testimony* is expressed with wonderful exactness in 2 Cor. II : 17.* IV : 2, 5, 6. "The *light* of the *knowledge*," 7.

But to return to our subject. In Rom. X : 2 we learn how *necessary* to *any* acceptable *service* is this hungry study of the *word of God* that we may *have* the "mind of Christ." Otherwise our "zeal of God, but not according to *knowledge*," will be seen "in the light of His countenance" only to have been "persecuting Jesus."

To think that "we are doing God service,"

* Note particularly! Every word is weighty with meaning.

ought to be, connected as it is with Paul's experience, a very *startling* warning to us. And all this only *enforces* the thought with which we started. How *necessary* to all true service is a "*knowledge*" of truth in Jesus, learned in communion, as a disciple, at the Lord's feet. Yes, Mary did choose the "better" part. She communed *first* with the *Teacher*, and no doubt such service as *He* desired came afterward. But service *before* that would have been only that *worse* part of self-appointed labors. Read now, Rom. X : 8, "The *word* is nigh thee;" 17. "*Faith* cometh by *hearing*, ("He that hath *ears*,") and hearing by the *word* of GOD."

Rom. XVI : 25–27 is *full* of food for meditation in connection with the subject being studied.

Read now, by themselves, in their own connections, the verses from I Cor. 1 : 17 through the second chapter, from which we have so often quoted. The meaning of the whole passage comes out as it could not have done without some such study as we have been having.

With 1 Cor. II : 8 compare Matt. XI : 25, and XVIII : 3 and 2 Cor. I : 12. We are to study the word, then, as *little children*, who are not wise, but ignorant; who do not know beforehand, but who want to be told, and who will take very simply, literally, (as children who

have not been "spoiled" *always* do,) *whatever* is said to us.

1 Cor. X : 6, 11. How little, for example, *any of us* have learned of all the "example" teaching of Genesis, rich as it is with the characteristics of the life of faith! And how little we understand the speaking types of the tabernacle! and the inspired record of the "church in the wilderness" (Acts VII: 38,) picturing, as it does, the pilgrimage of a saint when brought out of Egypt—the world—and started on the journey to Canaan! What a picture it gives, also, of the life of faith, which, in every move, looks not at the circumstances surrounding, nor judges according to the notions of *human* wisdom or foresight, but watches only the pillar of cloud or pillar of fire, (the Lord himself—the *present* Counsellor) and marches where He leads, and halts when He says, "Stand still!" Brethren in Christ, these "*examples*" that were *written* for "OUR admonition, upon whom the ends of the world are come," are to be *studied* not by "ministers" only, but by *every child of God* who would *feed* upon His Word.

But time would fail to bring out, even thus imperfectly, *all* that Spirit testifies to the preciousness of the "*word of God*;" even the remaining passages that I had selected I must be content to simply enumerate.

1 Cor. XIV : 36, 37.

2 Cor. II : 14–17.

2 Cor. IV : 2.

2 Cor. VI : 7—16. "God hath said."

The whole passage from 14–18 is full of needed instruction in these days, when the many are walking after the traditions of men.

2 Cor. VII : 1. "Having *therefore ;*" because "God hath said."

2 Cor. XI : 3, 4, 13–15. Have we accepted the Gospel *of Christ?* Have *we* been espoused to HIM? Let *us* then *beware* lest *we* be *corrupted from the simplicity that is in Christ!* How know we what men are counterfeit and what are true? Satan is not a bungling counterfeiter. He can easily meet all the requirements of tradition, so as not to be detected. It is no more difficult to deceive us than it was to deceive Eve, if we also depend wholly on our own judgment. *We* can overcome Satan and strip his deceits only by the Word of God —*the* "*sword of the Spirit.*" Our only safety from Satan's guiles is to stand in the *simplicity of Christ*, with ONLY Him and His Word and His Spirit as our Husband and Life and Guide.

To be "married to another," (the world;) to *add our* statements of belief as though something *could* be added or taken away from

Christ's own statements, (cf. Rev. XXII : 18, 19 ;) to give *any* authority to human teachers —*this*, THIS is to be *corrupted* from the simplicity in Christ. It is not being content *simply* with what God has provided, but "adds," In love I *warn* you. He that hath ears, let him hear.

Eph. I : 9.

Eph. VI : 14, 17.

Phil. III : 8. "Excellency of the *knowledge* of Christ."

Col. I : 5, 6, 9, 10, 27, 28.

Col. II : 3, 4, 8, 19. "Not holding the Head." A hand or a foot has no business, you see, to "think for itself." The thinking part is the "Head." If we make out a creed for ourselves, or try ourselves to judge what is true or not true, we are "not holding the Head"—not making *His* word our thought—not content to be simply guided by the Head.

—20. "*Wherefore*, if ye be dead with Christ from the rudiments (the principles, arrangements, machinery) of the world, WHY, *as though* living *in* the world, are ye *subject to ordinances*, (22,) after the commandments and doctrines of *men?*" God, by his servant Paul, asks *us* that question.

—23. To submit ourselves to those esteemed

"wiser," may have a "show of wisdom" and a "show of humility," but it is humbling ourselves to men and not to God. To take *His* testimonies will make us "wiser than all our teachers." (Ps. 119.)

Col. III : 10. Knowledge—16.

2 Thess. III : 1–3.

1 Tim. IV : 5, 6, 15–16.

1 Tim. VI : 1, 3–5.

2 Tim. I : 8. "Testimony."

2 Tim. II : 15. Cf. Isa. XXVIII : 13.

2 Tim. III : 14–17. Cf. I : 13, 14.

2 Tim. IV : 2–4. How all important, then, to be "*at home*" in the Word of God, and there to "abide," "dwell," that we may not be led astray by these men and by man's wisdom.

Titus I : 1, 3, 9, 14.

Heb. I : 1, 2 with II : 1–3.

1 Pet. I : 22, "obeying *the truth*."

1 Pet. I : 23, "*born* by the *word of God*."

1 Pet. I : 25—II : 2.

1 John II : 5.

1 John V : 9, 11, "record," 13.

Is it not abundantly and conclusively "shown by the Scriptures" that "He that is OF GOD *heareth* GOD'S WORDS"? Put with this the truth of 1 John II : 27, and how wonderfully the loving kindness of our God is manifested! The

deepest direst loss of our "fall" (1 Cor. I : 21) is removed from them who are IN Christ Jesus by the "word of *His* grace" and the teaching of his "Spirit." Even *we* may *have* the "mind of Christ."

Many professing Christians, men and brethren, are content with less than this life of learning from God. Many are wholly taken up with what are called "duties," and are satisfied if only they live what the world will call a "consistent" life. *That* is *not* being a disciple. He only is a "*scholar*" of Jesus Christ who goes to *His* school. Nor will being in what you think is His "school-house" make you a scholar, if you do not study the Lesson-Book He has appointed, and listen to the Teacher He has given. Nothing short of this is discipleship. Be not deceived! GOD is not mocked. Remember what Christ said in John XII : 48.

I have declared unto you the testimony of God not at all as your minister; but now ONLY as one of Christ's learners and God's servants. Would to God ye could bear with me a little in my folly, and indeed bear with me. For I am jealous over you with godly jealousy; and I fear, lest, as the serpent beguiled Eve through his subtlety, so your minds may have been corrupted from the simplicity in Christ. I would

have you stand on the ONLY foundation, and upon *nothing besides.*

I have not at any time used flattering words, as ye know. God is witness. Nor of men have I sought glory, neither of you nor yet of others. But being affectionately desirous of you, I have spoken as in God's sight. Remember then my labor and travail, that CHRIST be formed in you. And God grant it may lead you to simple dependence upon His own Word and His own Spirit. To this end, I entreat you. SEARCH the SCRIPTURES AS FOR HID TREASURES.

THE HOLY SPIRIT.

—•—

Some "handle the word of God *deceitfully*," going to it, not to be taught of God, but to *prove* "their own traditions." Others—those who, by reason of their long previous rejection of truth, imagine that the One, *through* whom the Lord testified to them the gospel of His grace, is in some measure to be *followed* as a "*guide*"—"err, *not knowing* the Scriptures." Again, there are "learned men" *on opposite sides* of almost every disputed understanding as to what the Bible teaches. Still again, almost every "religious creed" in this country professes to establish its positions, wholly or in part, from the *same* Book.

In the midst of such multiplied difficulties, difficulties apparently insurmountable, especially to one whom the world calls "unlearned" or "ignorant," *has* God made any *provision* in His grace for the necessities of His children? Is there any security given to them, by which, walking in *dependence* upon the *sure promises*, they may not mistake the teaching of *His Word?*

That we are warranted in expecting full and satisfying answers to these questions, in the teaching of Scripture concerning the Holy Spirit, the following passages will be sufficient evidence.

First, as anticipating the definite teaching given after the Passover supper, we may refer to the promise that follows John VIII : 31, "If ye continue in my word, then *are* ye my disciples indeed; (32) and ye SHALL KNOW THE TRUTH."

Expecting from this promise, conditioned only by one's position as a "learner" or "not a learner" of Jesus Christ's, *further* teaching on the subject—read John XIV : 26; XV : 26; XVI : 12–15, and 1 John II : 27.

These passages make it evident at the outset that to depend upon any man or men as safe guides, however learned—to depend on those who, because they are *men*, may be deceived and erring, (Prov. XVI : 25,) even when not intentionally deceivers—is literally to make these positive and sufficient promises of Christ *of none effect*. It is throwing away an absolute *security* for an expectation that is *manifestly un*warranted. No *man* is an *infallible* teacher. The *Holy Spirit* IS INFALLIBLE.

On the other hand, it is evidently no "pre-

sumption" *in God's children* to take their *Father's* promise (Acts 1 : 4) from the lips of their *Elder Brother*, at exactly *his own* statement of it. We *may*, therefore, receive the *word of God* directly from this personal Teacher as our "guide into all truth;" and what is more positive and important still, we *can* receive what GOD has said from *no other source or teacher*.*

How all-important is it, therefore, in going to the word of God, both that we should have NO INDEPENDENCE, but actual DEPENDENCE upon the Teacher given of God, and also that we should *early* in our lessons expect His teaching *concerning Himself!*

A. NAMES.—In this teaching, notice first, the revealed *names* of the Spirit of God. Turn

* (1 Cor. II : 14; John V : 44; John VIII : 43, 44. They had not even been *born* as children of God by the Spirit. The natural man *cannot* "know" the things of the Spirit. They that receive honor from *men* CANNOT receive *this* honor of being "taught," which "cometh from God *only*." And notice, too, that I have not taken this verse *out* of its *connection* in the passage where it is found. It is there *directly* connected with the subject of "understanding the Scriptures.")

again to John XIV : 16–27. Here (16) the name "Comforter"—in the Greek "Paraclete" —is given to the "Spirit" of God and Christ, (Rom. VIII : 9, 10,) who is also the "Spirit of (the) Truth" (cf. John XIV : 17, and 6.)

Webster's Unabridged Dictionary, under the word "Paraclete," gives the original meaning, as "one called to be beside" another "to aid or support," and so, applying this original definition, the word "Comforter," wherever found in the Scriptures, means the "One called to be at your side (with you) to supply *whatever* may be your need."

Christ had, thus far, *himself* been *with* his disciples. He now promises "another" (16) "One" to be "with" them. "Another One" to give them "COMFORT" (John XVI : 6, 7; Acts IX : 31, "The comfort of the Holy Ghost.")

To give them "TEACHING" (John XIV : 26, and XVI : 12, 13.)

To give them "JOY," (John XV : 11; Acts XIII : 52; Rom. XIV : 17, "Joy in the Holy Ghost.")

And to give the "PEACE that passeth understanding," (John XIV : 27, in its *connection* with the *gift* of the Spirit. See also John XX : 21, 22, "PEACE be unto you;" "and

when he had said THIS he *breathed* on them, and saith unto them, *Receive* ye the *Holy Ghost*." Rom. XIV : 17, "Peace in the Holy Ghost.")

All these *gifts* from the Spirit, and also HIS appointment of a "particular member" to a PARTICULAR service BY its corresponding *gift*, when believers are gathered together in Christ's Name and as His Body, (see 1 Cor. XII : 4–11,) *all* these GIFTS, then, to meet *every necessity*, whether of the individual *believer* or the Body of *Christ*, which is His church, are to be *included* in the FULL meaning of this *name* of the Companion Spirit. Very evidently no *one* word can express all this. And we may speak of Him as *truly*, and perhaps *more* emphatically—if frequent mention of the particular *office* is of account—by the name of Companion TEACHER than by the name *Comforter*.

Take next the name "SPIRIT." The words "Spirit" and "Ghost" had at first the same meanings of "wind, air, breath." But we need emphatically to observe at the outset—It is *not* the *Holy* Spirit that is the *figurative* "wind," "air," "breath." The natural, or material, is the *figurative*, created, as it was, that it *might* be a *type* or *figure* of the offices of the *Holy* Wind. The Holy Spirit is, then, the "true"

Breath—the *reality*—and the breath in our nostrils only a "figurative" breath. (Just so a grape-vine is not a *real* vine; it is only a model that God set up to be an object lesson, for a little while, of His eternal truth. *Christ* is the *true* vine. John XV : 1.) Now let us apply the figures, that we may seize upon the *realities*.

We say of a man that he is "dead" when the mirror shows that respiration has stopped, and the "breath" is no longer in him. "Breath" and "life" in a man amounts, then, practically to the same thing. When there is one we know there is the other also.

Read now of the "Holy Breath" in John III : 5, "Except a man be *born*" (that is, made alive, "quickened," Eph. II : 5) "of the Breath of God," etc. This "new birth" is then the *real* operation of that which was "figured" when God breathed into man's nostrils the breath of the natural life: *before* that, the earthy man was only lifeless clay. (Gen. II : 7.) So then, to be "born" of the "Holy Breath" is to be "new created" of God, (cf. 2 Cor. V : 17, "a new creature"—literally translated "a new creation." See also Eph. II : 10, etc.) How precious, also, in this light, the typical act of Christ, mentioned in John XX : 22, when He

"*breathed*" on them and said, "Receive ye the *Holy Breath.*"

Read now of the "Holy Wind" in John III: 8, and then in Acts II. WHY "at the sound as of a rushing, mighty wind," do the disciples *immediately* KNOW that the Companion promised to "abide with them forever" has actually come? *Why* do they on the instant recognize *unmistakably* that the "promise of the Father," for which they were to "wait" and "tarry" at Jerusalem, had been *fulfilled?* Evidently the "*sound*" suggested the *very name* by which He had been *revealed* to them. What else *could* their filled hearts *more* quickly recognize! Verily it was easily to be *known.* This *is* the "Holy Ghost," the "Holy Wind" from heaven, *manifested* at *His coming* by HIS OWN signs.

Still again, as there *can* be no "natural life" under an exhausted receiver, because there is no "air" to be breathed, so there *could* be no "spiritual life," if one, born of God, should be *deprived* of this "Holy Ghost," or "Holy Air," (Atmosphere.) In other words, AS, to *have* life, God had to *put* into man the "breath" of life: and AS to *sustain* life, man must *continue* to have the "breath" IN him: so, to become a *child of God*, one must have the *Holy* Ghost,

by a like creative act, *breathed* into him: and so, to *sustain* this life, (by a provision of God's grace for His children, like to His provision of a natural atmosphere for *man*kind,) a child of God must *continue* to have this "Holy Breath" *in* him.

Have we not, then, the "mind of Christ" concerning the "Spirit of God" very clearly and preciously expressed even in the VERY NAMES, *divinely* given, of this "other Companion," who is yet *not* another?

Let us *search* the Scriptures upon the matter, for *they* shall testify to us, by the teaching of the Teacher Himself, WHETHER these things are so.

B. THE PROMISES.—Let us, then, read carefully, John XIV: 15–27; for every word is *full* of teaching. Come back to this passage *often*, during all further study. Note particularly now—16, "*Abide* with you forever."

—17. "World *cannot* receive"—"*dwelleth*" "IN you."

—21. "Manifest *myself* to him."

—22. "And *not* unto the *world*."

—23. "*Keep* my *words*," "make our *abode* with Him." The two truths are continually "joined of God" as the way of *His* manifesting *Himself* to His *children*.

—26. "Teach you *all* things"—*Nothing* of *Christ's* teachings can be *truly* learned from *any other* teacher; He teaches "ALL." "To your remembrance" may be fully as correctly rendered "into your remembering." Without dependence upon the Spirit for this continued service, the *sword* of the Spirit would often be a *sheathed* one at the times of our conflicts and of our study. We would not be able to *remember* WHAT was "*written*" and suited to that very temptation or the particular passage to be understood. And, on the other hand, to limit this promise to the apostles, as some have done, perhaps because they were straining for *proofs* of an inspiration that breathes from every page to one who has the "Breath of Life" in him—to limit *this* promise to the apostles, I repeat, is to limit *all* the precious promises of this chapter to them. *How* can a *distinction* be drawn? Nay, there *is no* distinction. All the promises of this chapter *belong* to *all* of God's dear children. Alas! that so many *profess* to be *children* of God, while yet in utter ignorance of its precious truths.

The whole 27th verse is the joy and rest in God which follows a *recognition* of *what* was given in the gift of the "other companion."

John XV, verses 1–11, are but an expansion

of the "ye live" (are alive) because "*I* live," briefly expressed in XIV : 19.

XV : 4. The "Breath of Life in Christ Jesus"—the sap of the "vine"—is the sap also in the "branches," *one* life and breath in both. Compare XVII : 21–23, 26. Notice also the words "Abide IN me, and I IN you." The "in" is *ever* full of precious meaning when expressing a relation to Christ.—XV : 7. Compare VIII : 28–31 ; VI : 48, 57 ; Matt. IV : 4 ; John VI : 63.

XV : 15. The last clause can be understood only by comparing XVI : 12, 13.

CHAP. XVI : 7. We sometimes hear "regrets" that we have not "the privilege" the apostles had in being with Christ. How *un*scriptural! Know ye not that we have that which is "*better*" for us, while this "present evil age" is suffered to continue? "It is *expedient* for *you* that I go away," the Master said. "For if *I* go *not* away, the Comforter (the companion then promised to be *in* us) will not come to you." Oh! how blessed is the fulfilled promise of this dispensation. No *regrets* come to our hearts when the Holy Spirit has taken of Christ and shown us our present position "IN Christ Jesus," and "IN the heavenly places." No! we are *not* longing for the days of that *earlier* com-

ing, when our Lord was despised and rejected by men. But THE HOPE, assured to us *in Him*, causes the heart of the "taught" Christian to look and long for that "day" of His "glorious appearing" and our "gathering together unto Him."

XVI : 8–11. Tell of the Spirit's work in "the world;" while *we* are studying His relation to the *children* of God.

XVI : 12. They could not "bear" them nor "understand" them (25) until *after* the Spirit had *come*, as He did at the day of Pentecost.

XVI : 13. "Guide." Does not any man *usurp* the office of the Spirit, when, ignoring or ignorant of Him, he assumes to be *himself* a "guide" into truth as it is in Jesus? Are we not to apply to *all* such usurpation, whether by an individual or by a body of men, the expressive record of Christ concerning the Pharisees? Matt. XV : 14 : "Let them alone," (Is this to be connected with 2 Cor. VI : 14–17 ?) "they be blind leaders (guides) of the blind; both shall fall into the ditch." Have we not, many of us, ourselves been leaders or followers of the blind? Some were blind, perhaps, because they thought THEY could guide; or blind because not seeing the *true* Shepherd and Guide. And have we not for long years, though they be not

many, been blind to these precious *first* truths of the word and the Spirit?—truths which Christ early gives to those whom He has cleansed with His blood. Have we not been blind also to that early lesson which the Teacher taught the Thessalonians, concerning the blessed hope set before us in the gospel of the glory? And have we not been *blind to it*, just because we knew not of the Guide promised, to show us things *to come?* I confess, for myself, that prophecy was all of it an inextricable tangle, till I began to take the Lord *at this promise* of a "Guide" into it.

XVI : 14, 15. "Mine" = the "things of Christ" from the Genesis to the Revelation.

Leaving, now, these chapters—John XIV–XVII—so full of teaching concerning the Spirit, let us notice one or two passages which sometimes hinder men from seeing the truth. Notice then, first, that John XX : 19–23, speaks only of an "earnest" of the *then* coming dispensation, (begun at the advent of the Spirit—Acts II—and to continue till the Lord Himself comes the second time,) just as the present "indwelling" of the Spirit is to every believer an "earnest" of the inheritance which will be fully entered upon when He who is "the life" shall appear and "His chosen ones" with Him.

Notice, second, the fact that, when David prayed, "Take not Thy Holy Spirit from me" —Psalm LI : 11, 12—it was *not* the dispensation of the Spirit spoken of in John XVI : 7. Yet we must remember that, although the Old Testament saints did not possess the gift of the "indwelling," bestowed ever since the day of Pentecost upon *every* believer (John VII : 38–39) at "birth," yet on particular occasions and for definite ends (as Luke 1 : 41) individuals were "filled with the Holy Ghost" and made to utter words which were *not their* words, but the words of the Holy Ghost. (See Acts I : 16.)

Notice again, that *only* those who *do not know* that they *possess* the Spirit, an actual overflowing fountain (John VII : 38, 39) within them, could quote the passage—Luke XI : 13—as it so often is quoted in "prayer-meetings." How could there be a sadder indication of either death or perverted teaching, than for one to *ask* God to *send* a guest, in whose very presence he is, if he be not reprobate. "Know ye not that Christ is *in* you (the believer) except ye be reprobate"? that ye are the "temple of the Holy Ghost"? that "*if* any man have *not* the Spirit of Christ, he is none of His"?

Many forget, also, that the words alluded to

in Luke were spoken *before* the disciples *could* know any thing of this dispensation of the Spirit. It was, at that time, in wisdom, still hidden in God's counsels, and only to be revealed after the Jewish nation should have rejected * Christ.

In connection, still further, with the *promises* of the Spirit, the following passages, in which the words "Promise of the Father" are sometimes the clue, should be referred to. Luke XXIV : 49; Acts I : 1–9; Joel II : 28, 29, and other prophecies of the Old Testament.

C. THE FULFILMENT OF THE PROMISE. The second chapter of Acts will be *full* of instruction, if read as the actual, definite fulfilment of *all* that had been promised concerning the "coming" or "sending" of the Spirit. All the signs and wonders accompanying are to mark and signalize the event, so that the church of God (and every member of it) may never mistake the fact that the Spirit *has* come and *does forever dwell* in each individual *believer*, (John VII : 38, 39, in this connection,) and so *is* present (without "coming") in every "gathering" of be-

* Was not the Jewish rejection for the purpose, in the counsels of God, of manifesting to mankind the *utter failure* of humanity when merely entreated, and warned, and invited. Now the Gospel plainly tells us how Grace "COMPELS."

lievers which corresponds to the description in Matt. XVIII : 20.

Again, emphatically to mark the fact that this "coming" or "sending" HAS taken place, alike *for* Jew *and* Samaritan *and* Gentile *when* born into the church of God, we find the accompanying signs repeated at the conversion of Cornelius, Acts XI : 12, 15–18—"when Samaria had received the Word of God," Acts VIII : 14, 17—and at the conversion of the Ephesians as *Christ's* disciples, Acts XIX : 1–7. Oh! how many there are who, though they *profess* to be Christians, have as yet only been baptized "unto John's baptism," and have not, PRACTICALLY, "so much as *heard* whether there *be* any Holy Ghost."

D. After the book of Acts, I do not find even a *single* instance of the "coming" or "sending" of the Spirit, nor anywhere of a "coming" or "sending" a *second time* to the same individual. Nor do I remember any mentioned repetition of the accompanying signs and wonders spoken of in Acts II. But, on the contrary, *throughout* the Epistles, the Holy Ghost is recognized not *as coming*, or *to come*, but as already *having* come and "been given:" and as *therefore being* present *continuously in* the believer, an *indwelling* "teacher," "guide," and

"life," in which there is fulness of peace and joy.

Notice, in respect to this, if *some* passages can be chosen out of many.

Rom. V : 5, where "God's love toward us," specifically, and not ours toward Him, is spoken of as "shed abroad in our hearts." If it was a manifestation of love, beyond the power of words to express, that God should be incarnate in the sinless flesh of the man Christ Jesus; how much *greater* is the manifestation of GOD'S LOVE when He humbles Himself to "*dwell*" in the believer whose "flesh" is *not* sinless and *cannot* be.*

Rom. VIII : 1–17, (particularly 9, 11, 14,) 26, 27, (the Spirit supplies our "helplessness.")

1 Cor. II : 4, 9–16.
" III : 16, 17.
" VI : 19, 20.
2 " V : 5. "*Hath* given."
" VI : 16–20. "Ye *are*."
" XIII : 5. "*Is in* you."

*Rom. VIII : 7. This "*neither* indeed *can* be" shows also the necessity of the "spiritual *body*" for which we now groan, (Rom. VIII : 23,) and to receive which, either by "change" or by "resurrection" *at* our Lord's "*appearing*," is to be the fulfilment of our "blessed hope." Titus II : 13 ; 1 Thess. IV : 16.

Gal. III : 1–3.

" IV : 4–7. "*Hath* sent forth."

" V : 16–25. Verse 25th is more correctly translated, "If we live (are alive) by the Spirit, (by His indwelling,) let us walk by the Spirit, (by His leading.)

Gal. VI : 1, 7, 8.

Eph. I : 3, 13, 14. "After that ye believed, *were* sealed."

II : 18, 22. "*Are* builded." *

III : 16, 17.

IV : 30. Notice, it does *not* say "away." But, directly *contrary* to any such notion, it speaks of being "sealed" by the indwelling of the Holy Ghost from the day a man is "born," "*unto* that day of redemption" (Rom. VIII : 23) when the resurrection body is received.

Col. I : 27, (cf. 1 John V : 12.)

" III : 1–4.

1 Thess. IV : 7, 8. "Who *hath given* unto us his Holy Spirit."

* Becoming a member of the Church of God is, then, in no way connected with what men call "joining the church." We *cannot* unite ourselves to THE CHURCH. It is GOD who builds men, as spiritual stones, into His church, by giving them "birth," and then "dwelling" in them by the Spirit. And when GOD has made a man a member of His church, it is impossible for a man to make himself any more so by ANY act.

V : 19.

2 Tim. I : 14. "Which *dwelleth* in us."

Heb. X : 15–17.

2 Pet. I : 2–4. "*Hath* given us *all* things."

1 John II : 27, 28. "But the anointing which ye have received of Him abideth in you, and YE NEED NOT THAT ANY MAN TEACH YOU : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.

"And now, little children, abide in Him ; that when He shall appear, we may have confidence, and not be ashamed before Him at His Coming."

THE

JUDGMENT SPOKEN OF IN 2 PETER 3.

AN EXTRACT FROM QUESTIONS AND ANSWERS ON A LESSON IN THIS CHAPTER, REPORTED FROM MEMORY.

WHAT is said in John about not coming into this judgment at all?

"He that heareth my words, and believeth on Him that sent me, *hath* everlasting life, and SHALL NOT COME into condemnation, (this is the same word as "judgment" in the Greek,) but *is passed* from death unto life." (John V : 24.)

Do you think, then, that those who *now believe on Christ* will come into this judgment at the Lord's coming?

"We shall *all* stand before the judgment-seat of Christ."

Yes. That is true. All Christians will stand before the judgment-seat of Christ as we learn in Corinthians, and also from the parable in Matthew XXV. And we there learn what *kind* of a

judgment it is. The question will come to each servant about the talents intrusted to him.

And one will say, "Lord, Thou deliveredst unto me five talents," or "two talents." "Behold, I have gained other five" or "two." And the Master will say to each faithful servant, "Enter into the joy of thy Lord." But the unfaithful servant will be "cast into outer darkness."

Perhaps you have not looked up this matter carefully. Let me then tell you why I think those who now believe in Christ will *not* come into the judgment of the day of the Lord spoken of in your lesson.

I think they will not,

1st. Because in Luke (XXI : 36) it is recorded that Christ taught His disciples, saying, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." What things? Why, the judgment at the Lord's coming, when there shall be signs in the sun, and in the moon, and upon the earth, distress of nations; or, as in Matthew, when there "shall be great tribulation, such as was not since the beginning of the world to that time; no, nor ever shall be." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all *these*

things that shall come to pass, and to stand before the Son of Man." And,

2d. Because we learn in Matthew (XXIV : 31) that the first act of the coming of the Son of Man "in the clouds of heaven, with power and great glory," will be to "send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." And not only shall these be gathered and "caught up into the air," to "forever be with the Lord," (1 Thess. IV : 17,) but the "dead in Christ" (1 Thess. IV : 16) shall have been raised at "that great sound of a trumpet," "in a moment," "in the twinkling of an eye," at "the voice of the archangel," and at the "trump of God." This is the "first resurrection." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with Him a thousand years.*" (Rev. XX : 6.)

So, then, because the "dead in Christ" shall have been *first* raised, and those that are "alive and remain" shall have been "caught up to meet the Lord in the air" *before* He reaches the earth and begins His judgments upon it; *therefore* I am convinced that those who now

believe in Jesus, and are saved, will not come into that judgment.

When will the *wicked dead*, who are not on the earth, and so cannot be judged when the Lord comes, and who also were not of those "asleep in Jesus," and who had been raised—when will these wicked dead be raised and judged?

After the 1000 years of the reign of Christ and His saints. In Rev. XX : 5 we read, "But the rest of the dead lived not again until the thousand years were *finished*."

But to return to the more particular words of the lesson, *How* is the day of the Lord to come?

"As a thief in the night."

Will it come as a "thief in the night" to the "children of the day," or only to those who are not "watching"?

Only to those who are not "looking for and hasting unto the day of the Lord." For in 1 Thess. V : 4, Paul says, "But ye, *brethren*, are *not* in darkness that that day should overtake *you* as a thief." No, it will be like the knock at our door by a loved friend for whom we have been sitting up all night and watching. But upon the world it will come as a "snare," unexpectedly, suddenly, as a "thief in the night."

"THE HOPE"*

"SET BEFORE US" IN THE "GOSPEL OF THE GLORY."

1st. Evidently it is NOT the "forgiveness of sins." This is NOW POSSESSED by every "believer." Notice in the passages the "*hath*" and "is," etc., *not* a "shall have," or "shall be." Only to the unbelieving, yet convicted sinner, do we find the "shall."

On this subject see John III : 33, 36, "*Hath* everlasting life."

* NOTE.—The circumstances under which I am "bound" (cf. Acts XX) prevent so full a presentation of "testimony" on this subject as on the first two topics. But undoubtedly this is well, since from the fact of being but the veriest beginner in study of the prophetic Scriptures, I should be very likely to misapply some passages through an ignorance which, by continuance in the word, will be removed. Having, however, learned perhaps the A B C's concerning this "blessed hope," I gladly give you the hints in my possession. And this, if the testimony already given is received, will be amply sufficient to start and encourage you in a study of God's own word on the subject.

John V : 24, "*Hath* everlasting life;" "IS PASSED."

Rom. VIII : 1. "Now" *no* condemnation.

Eph. I : 6. "*Hath* made us *accepted*."

Eph. I : 7. "*Have* redemption, the *forgiveness of sins*."

Eph. I : 11. "*Have* obtained."

1 John V : 11. "*Hath* given, to *us*," (believers.)

1 John V : 12. "He that *hath* the Son *hath* life."

Only when the word is spoken to a convicted soul, like the jailer, Acts XVI : 23–34, or those who were "pricked in heart," II : 38, do we find the "thou shalt" in connection with the "forgiveness of sins" and "acceptance with God." These passages are given not as by any means the complete testimony of Scripture on the subject, but as abundantly *decisive*. Passages which may seem to contradict this (as 1 Thess. V : 9) will be found, on careful study, to refer not to the present "salvation of the soul," but to the future "salvation" of the body, at the resurrection, unto which we are "sealed by the Holy Spirit of God."

2d. Many a man, as we all know, "hopes to be saved when he dies," who is yet living along in the world, intent only upon present and

earthly gratification and success. God's witness concerning these, who "walk according to the course of this world," (Eph. II,) is that they are "*dead* in trespasses and sins"—"Strangers from the covenants of promise, having *no hope*." The testimony is, then, that notwithstanding the worldly man's *wish* to "escape *punishment*," he is nevertheless a man "not having the Hope." This, too, suggests that the Hope of the Gospel is not a general vague anticipation of something pleasant, we know not what, but that it is a definite *expectation* of the fulfilment of *definite* promises.

Such is the fact. A careful search of the Scriptures will make it manifest beyond a question that the Hope set before us is "proper," not "common," definite, and not vague and undefined.

We have already noticed how the "forgiveness of sins" is the present *possession*, and so cannot be the *expectation* of the believer.

If we now take the noun, "Hope," and follow it through the New Testament, we shall find that it is used 48 times in all. Out of these, it is used 4 times, not in a spiritual sense, but as a hope for "gains" (Acts XVI: 19) and the like. It is used 14 times where I am not able to see that the context at all defines what

"the Hope" referred to is; but in each of the remaining 30 passages, it is plainly to be seen that the *Hope* of the Gospel *is a definite expectation.*

Let us turn to some of these passages.

Acts II : 26, 27, "in the hope" of "resurrection."

Acts XXIII : 6, "in the hope" of "resurrection."

Acts XXIV : 15, "in the hope" of "resurrection."

Acts XXVI : 6, cf. 8, "in the hope" of "resurrection."

Rom. IV : 18 compared with Heb. XI : 19, "in hope" of "resurrection."

Rom. V : 2, "The Hope of the glory;" that is, the "glorious *appearing* of our Lord," (Titus II : 13) and of the "first resurrection," Rev. XX : 4–6.

Rom. V : 5 compared with 10, which refers to "resurrection" and the "saving" of the body when it is "raised" or "changed" into "a spiritual body." See 1 Cor. XV.

Rom. VIII : 20, 23–25, "hope," the "redemption of the body." We do not "hope" (24) for what we "now" possess, (1.)

1 Cor. XIII : 9–13. The "then" of verse 12, as to time, is fixed by 1 John III : 2. So

"the hope," here also, is to be "like him" at "*his appearing.*"

1 Cor. XV : 19, 13, 20.

2 Cor. III : 11, 12, the hope of "*the* glory." See the whole chapter.

2 Cor. V : 4.

Gal. V : 5. The meaning is plain by changing the *way* of expressing just what it says, and it is perhaps a better translation besides; for it is nearer the *order* of the Greek, "We, through the Spirit, wait by faith for the hope of righteousness;" that is, "the hope" which is *given* by the *possession* of the "righteousness" (justification) "of faith," Rom. V : 1. It is only another way of saying, "Wait for His Son from Heaven." *This* is the hope given by the "righteousness by faith."

In Eph. I : 14, 18, the important words are, "inheritance," "*hope* of God's *calling*," "glory." Compare also the first part of the chapter on the "hath," and what verse 20 says, and it will be seen that here also "the hope" is resurrection. And Eph. IV : 4 says there is only "one hope" of the Church. It *must* be, therefore, the "blessed hope," Tit. II : 13, and all that is given to believers *at that time*—"glory," "reigning," "first resurrection," "redemption of the body," to be "*like him.*"

Eph. IV : 30.

Col. I : 27. "The Hope of the Glory."

1 Thess. I : 3, with 9, 10.

1 Thess. II : 19. "At His Coming."

1 Thess. IV : 13–18. "As others which have not the Hope."

1 Thess. V : 8, "hope of salvation," (of body.) See connection with fourth chapter and eighth verse of this chapter.

2 Thess. I : 7–12.

2 Thess. II : 1, 2, that is, "as though" the saints (1 Thess. IV : 17) had already been caught up, so that the persecutions which the Thessalonians were suffering were the "beginning of sorrows," and so "as though" they had not "been accounted worthy to stand before the Son of Man." (Luke XXI : 36.)

1 Pet. I : 3, 4, 7. To study the whole chapter, the more carefully the better, only brings out *more* clearly "the hope" as distinguished from that which has now been "received," even the "salvation of the soul."

1 John III : 1–3 is also *very* plain.

Evidently, then, from the passages referred to, [and a few only—several of them the most difficult to understand—have been given, while there are *many* not here given,] "the hope set before us" is not something general, indefinite, we know

not what, but definite, particular *things*, to be given at a definite occasion, ("at the glorious appearing of our Lord *in the heavens*" BEFORE his "coming to take vengeance" on His "enemies," "the world,") and in a definite *way*, (1 Thess. IV : 13–18.)

What is this "Hope" set before us? It is "the Son from Heaven," "*His* appearing." It is *at* His appearing "to be caught up in the air," or "to have part in the first resurrection." It is the "Marriage Supper of the Lamb." We "show forth His *death*" only "*till* he comes." It is the "redemption," the "salvation" of *the body*—"corruption" putting on "incorruption," and so being made like *Him* in all things. It is the "heavenly" and "incorruptible inheritance of their "reigning with Him," even as we now "suffer with Him." It is the being "GLORIFIED TOGETHER."

The PRACTICAL force of this HOPE on the *daily living* is well expressed in the following quotation :

"At the very outset the Scriptures set before us as the one great and blessed hope of the church, the 'Looking for that blessed hope, even the glorious *appearing* of the great God and our Saviour, Jesus Christ.' Would they inspire us to an active, cheerful frame? It is with these

words, 'Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ.' Would Christ enjoin the duty of watchfulness and prayer? His exhortation is, 'Watch ye, therefore; for ye know not what hour your Lord *doth come*.' Would He urge us to confess Him before men? It is with the solemn motive, 'Whosoever is ashamed of me and of *my words*, of him shall the Son of Man be ashamed *when* He shall *come* in His *glory*.' Is incitement to labor for the salvation of souls the end in view? This is the motive: that we may receive them as 'crowns of our rejoicing in the *presence* of our Lord Jesus at *His coming*.' Are we encouraged to constant fidelity? It is thus, 'I charge thee that thou keep this commandment without spot, unrebukable *till the appearing of our Lord Jesus Christ*.' Are we charged to preach the word in season and out of season? It is, 'Before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *His appearing* and His kingdom.' Are we exhorted to patience? 'Be patient, therefore, unto *the coming of the Lord*.' To steadfastness? 'Stablish your hearts; for the *coming of the Lord* draweth nigh.' To perseverance? 'Yet *a little while*, and He that

shall come will come, and will not tarry.' Are we to be cheered and strengthened under abuses and persecutions? It is with this solemn reflection, 'It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus *shall be revealed from heaven*, . . . when He shall *come* to be glorified in His saints and to be admired in all them that believe in that day.' Are we to be comforted under bereavements? It is thus, 'If we believe that Jesus Christ died and rose again, even so them also that sleep in Jesus will God bring with Him *at His coming*.' Are we exhorted to heavenly-mindedness? It is for this reason, 'For our conversation is in heaven, from whence we *look for* the Saviour, the Lord Jesus Christ.' Are we to mortify the deeds of the flesh? It is in view of the fact that 'when Christ, who is our life, *shall appear*, then shall ye also appear with Him in glory.' Are we exhorted to holy living? This is the motive, 'Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, *looking for and hasting unto* the day of God?' Are we called to abide in Christ? 'Now, little children, abide in Him, that *when he shall ap-*

pear, we may have confidence, and not be ashamed before Him *at His coming*.' Are we urged to persevere, to occupy, to hold fast to the end? It is in such words as these: 'Occupy *till I come*,' 'Hold fast *till I come*,' 'Behold, I *come quickly*: hold that fast which thou hast, that no man take thy crown.'"

No wonder we have walked so unworthy of "the vocation wherewith we were called" when we have known so little, in the past, of this "ONE HOPE of our calling"!

CLOSING WORDS AND EXHORTATIONS.

I HAVE not thought to send you in these references testimony on *many* subjects, not even upon all of those mentioned in the extract that serves as a sort of introduction. But I have sought to print for you references on *just those subjects* which would be likely to quicken and excite so *craving* a *hunger* for the Word that, when you have finished studying the passages here pointed out, you would be *compelled by it* to *keep on* studying.

And, as a matter of testimony, I cannot forbear telling you, how, even in going over and writing out, or reading again the passages, now the *third* time, for your sakes, in preparing this for the printer, it has been, *beyond* any previous enjoyment of it, a *priceless* joy and comfort and upbuilding.

And now, I beseech you, remember that I have written these things "unto *you that believe* on the name of the Son of God, that *ye* may *know* that ye *have* eternal life; that *ye* may *grieve not* the Holy Spirit of God whereby

ye are *sealed unto* the day of redemption; that *ye* may "*wait* for God's Son from heaven," *looking for* that blessed hope, even the glorious appearing of the great God, and our Saviour, Jesus Christ: that being not "OF the world," *ye* might not be in ITS schemes of aggrandizement and self-glory, but might know *Christ* and the power of *His* resurrection and the fellowship of *His* sufferings; that ye might be "built up in the faith" and in knowledge of the precious WORD of HIS GRACE," TO which I commend you, as I now commend you to GOD. REMEMBER, also, I beseech you, in *all your study of the word, as children of God*, how it is written, "YE need not that ANY MAN teach you; but as the same ANOINTING (of the Holy Ghost) teacheth you of all things, . . . ye shall ABIDE IN HIM. And now, little children, abide IN HIM, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

May this testimony, written especially to those who "Believe," be also graciously used of God to the enlightening of those who are still "walking according to the course of this world," and are still "blind" both to the sinfulness of their own sin and to the "much

more" abounding grace of God. Believe THOU, and THOU shalt be saved—saved *now*.

Have I not, finally, declared unto you the testimony of God and not my own notions? God grant that His testimony may be indeed confirmed *in* you.

And I doubt not, God, who has opened my eyes to see these wondrous things in the Word of His grace, has also, in this testimony, manifested the savor of His knowledge. And I as truly believe that all who preach not themselves, but Jesus Christ and His word, are unto Him a sweet savor, not of themselves, but of Christ, both in them that perish and in them that are saved.

"To the one we are a savor of death unto death; and to the other a savor of life unto life." C. M. W.

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